Ts. and Ms.

Men

Women

Testimonies

1871 - 1874.

YEARLY MEETING OF FRIENDS
FOR NEW ENGLAND

No. 100. I ~~502~~ 3	Ts. and Ms. Men Women 1871-1874. YEARLY MEETING OF FRIENDS FOR NEW ENGLAND

Testimonies

Concerning deceased Friends, members of New England Yearly Meeting

Testimony

Of Providence Monthly Meeting concerning our late beloved Friend Moses H. Beede.

Our minds are deeply solemnized under the sense of our own loss, when faithful standard bearers in the ranks of the church militant are called to the triumphant & redeemed bands of heaven. Such a one was the dearly beloved friend concerning whose life and labors we make this brief record, with no desire to eulogize, but in remembrance of one who walked among us an eminent example of Christian humility, who deeply felt His own nothingness, frequently expressing that "every moment of favor was from the Lord and to him alone praise must be ascribed".

Moses H. Beede the son of Daniel and Lydia Beede was born at Sandwich, New Hampshire, the 13th of 5th mo. 1795. His parents were members of the Society of Friends and were concerned to bring up their children consistently with our Christian belief and practice. "My early childhood", he remarked in one of his late memoranda, "was witness to instances of the most tendering visitations of the Spirit of truth, inclining my unpractised feet in the way of the cross. Privileged beyond many with watchful parental care & oversight, my mind became early impressed with a reverent sense of my accountability to the Supreme Being for all my doings. The same mercy that inclined me to the way of peace affected me as I well remember at ten years old, - as earnest of the rich inheritance for the righteous which no subsequent period has ever witnessed, - and half a century of cleavings, of afflictions and overturnings has never been able to impair its glory or divest it of its reality".

None indeed were the moments of gracious visitation that followed in disciplining the mind for the work allotted me in life. I recur in mind to manifold errors and acts done, & to the remembrance of things to be had in heaven which can only be obliterated from the record scroll by the ever-living High Priest of God, who by His own blood entered me into the holies of all, there to appear in the presence of God for us."

Through the early visitations of the divine love of our Lord & Savior Jesus Christ followed our dear friend, & the consolating command to our fallen race was sounded in her ear; and, like all who neglect to listen and hearken to the admonitions of Truth, she was lured from the path of duty and left to wander among the snares, pitfalls and frivolities of this fleeting life. She left his paternal home at the age of nineteen years, and removing to Ferrisburg, Vermont, was employed as a school teacher for some length of time in several different localities. According to the best information we are able to obtain, she first appeared as a minister at the age of twenty five, and was recorded as such soon afterwards.

In the year 1817 she was married to Matilda Dakin, daughter of Timothy and Lydia Dakin. She was subject to discouragements in her early ministrations, at times suffering much from the fear of not being in the way of duty when a work of gospel love had been made clearly manifest to her tossed mind. Her public testimonies were clear and powerful, calculated to awaken the unconcerned and encourage the inquirer after truth, always based in the doctrine of the means of Salvation by our Lord and Savior Jesus Christ.

In the year 1833 She removed within the limits of New England Yearly Meeting and of Salem Monthly Meeting.

In 1839 he removed to Newport, R. I. where he remained eleven years and then took up his residence in Salem, Columbiana County, Ohio. He traveled and labored extensively in his master's service, and by testimonials from those visited, it appeared his ministrations were received with approbation & brotherly kindness.

He attended all the Yearly Meetings of Friends on the continent of America, visiting some of them at several different periods; at all of which he was welcomed as an ambassador and minister of his Lord.

In the year 1852 our friend experienced one of the sharp vicissitudes of life, being called to part with his beloved wife after thirty five years of companionship. She was taken sick while attending Ohio Yearly Meeting and died after a brief illness.

In 1854 he married Huldah A. Meader with whom he spent the remainder of his earthly pilgrimage in much conjugal affection. Through a large portion of the time allotted them here together he suffered from the inroads of the disease which finally terminated his earthly existence; but her kind attentions soothed, and through our heavenly Father's help cheered his pathway during the remainder of the journey. Soon after this marriage he took up his abode within the limits of our (this) Monthly Meeting, after which time he performed several religious visits in different parts of this and other Yearly Meetings always returning with satisfactory testimonials from the friends among whom his lot had been cast, and with peace in his own mind. He saw in the first symptoms of his disease a premonition that but a few more fleeting days would be allotted him. In a letter to one of his friends, speaking of the prospect, he says, "Latterly, indications of increasing ailments greatly confirm that impression; and yet,

with gratitude I say it, there has not been permitted, from the first, a cloud to hang over the prospect of a bright sunset of earthly being. May the Lord who gave that view - for he only could give it - hold back every cloud till the certain future shall, to this poor man, become the present forever.

In contemplating in seriousness upon my condition, I am to some extent, made to wonder at myself. Though never professing anything to which the world accords distinction and rank, I have enjoyed as richly, I doubt not, as most men the common blessings of the gracious Giver. In the ranks of unimpressible, ascetic men who view life here as punishment and this world as possessed of nought worth living for, thy poor brother never stood. I have had many blessings and some very precious temporal treasures - some yet remaining as part of my very life; and the marvel is, that, I am sometimes made able, with composure, to see all that this life holds dearest silently passing over to the care of other hands. Yet I do not wonder that the most patient man exclaimed, 'I would not live always'. And we ourselves know that, with every species of cultivated plant and herb, there comes a time when longer stay in its place of nurture must impair its worth. And in one respect I am sick of the world, - its ceaseless change, its perpetual stir and its dehumanizing ambition. But I am persuaded there is a way wherein we may live 'while in, above the world' and above the reach of the dust of its unending tumult. It has sometimes, for the moment, turned on me its thorny side, inflicting anguish and sorrow. But still, from early life, there has been afforded so full a share of dear, domestic good, in the varied relationships of family and home & in

the rational & blended circle in which I now believe my course to lie, I find a measure of inner and unpossessed social enjoyment, and, added to this, so delightful a view of things perceivably harmonizing in the very order of their being as well as of things incomprehensibly mysterious among the works of the Creator's hand, that I am held not an unwilling prisoner till release may come.

But notwithstanding this, when the mind is raised to contemplate that "better country" whose glories the human eye never saw, there is imparted thence a radiance that dims the lustre of all temporal things, & lights up and lights up the path of the worn pilgrim, in the direction of his only safe home. And may that home be mine and the home and the home of all held dear to us by ties of earthly kindred or by the more endearing bond of redeeming love.

I have spoken of a hope; and in saying to my dear friend in what that hope is rested, I would do it under the conviction, that it is a matter too sacred (and comprehensive to be approached without reverence (and fear). But in regard to it, I can most readily say on the negative side, that it does not rest on any thing that I have ever done.

Even if I might suppose (or myself the very best condition in which man can be regarded, - as having done all those things that are commanded", - I am aware that I must, in the true, acknowledge that I am "an unprofitable servant", I have done no more than was my duty to do. Duty is what we owe for our life & being; and having done it, there is to us nothing due. The Savior does not leave us with any ground, in this matter, for plea & merit.

"Without me ye can do nothing". I am, then, an unprofitable servant"; but I am a debtor to my Helper for ability received from him to do the duty I owe him & have nothing to pay. I have rejoiced

sometimes that Peter, in his ever ready promptings, found a ready ear with the Savior to state the very best condition of the disciple in such way that the Lord should finish it with completeness for all men "Lord we have left all and followed thee; what shall we receive therefore?' And Jesus answering, said, Verily I say unto you, no man hath left father or mother, wife or children .... for my sake and the gospel's, but he shall receive a hundred fold now, in this time, ---- and in the world to come eternal life"

The song heard in Patmos, 'We give thee glory', may well have been inspired by a sense of such redeeming love. Even a contemplation of it here, can but awaken to thoughts in regard to the procuring cause of such goodness and such love. And on the real true answer to this, my entire hope is built. 'It is the most precious blood of Christ, as of a Lamb without spot' 'Thou hast redeemed us by thine own blood.' 'Ye who were afar off are made nigh by the blood of Christ'. Here my case is met. I stand, in the Divine sight, in the two-fold relation of debtor and transgressor 'For he hath included' all under sin that he might have mercy upon all'. With deep emotion I hang upon the Blessed Saviors words; 'Lo, I come to do thy will' - by the which will we are sanctified through the offering of the body of Christ once for all'; that, being (as said the apostle) made free from sin, we might become servants of righteousness'. Again, 'by grace ye are saved through faith, and that not of yourselves, it is the gift of God'. By faith, then, the gift of God, I am brought to the Lord Jesus Christ, of whom the whole family in heaven and earth is named, and by faith I have atonement in his blood, if I be ever saved. Through this procuring cause, I can alone receive the hundred fold

and the gift of eternal life. Through faith alone, I can embrace Him who, through the Eternal Spirit offered Himself once to God, to purge our consciences from dead works to serve in newness of life, who when he had made one sacrifice for sins, sat down at the right hand of the Majesty on high, there to appear in the presence of God for us. So that if any man sin we have an Advocate there to plead the amplitude of His own blood which was shed for our sins and for the sins of the whole world, if they will come unto God by Him. This is the ground of my hope. Because there is none other name given, under heaven, among men, whereby we can be saved.

He was privileged, even during his long, painful & suffering illness, to minister to the welfare of this section of the church, and to offer words of exhortation and encouragement to his numerous friends - words of cheer and comfort to the departed traveler.

He died on the 19th of the 6th month 1867. His funeral, largely attended, by Friends and others, was held at the Methodist meeting house in Pawtucket which was kindly offered for the occasion.

We who remain, remembering his life and in whom he trusted, have, we believe, a well grounded assurance that he rests in his prepared mansion in the paradise of God.

Signed on behalf and by direction of Providence Monthly Meeting of Friends, held 4th Month 26th 1871.

Samuel Austin, Clerk for the day

Gertrude W. Carland, Clerk

A Testimony from Smithfield Monthly Meeting of Friends concerning our late friend Jesse H. Brown was read & approved by this meeting & directed to be forwarded to the Meeting for Sufferings. From the Minutes of N. E. Yearly Meeting held at East Greenwich 4th of 5mo. 1871.

Gideon C. Cowell, Clerk
Mary A. Gaskell, Clerk

A Testimony of New Bedford Monthly Meeting concerning Rhoda H. Taber deceased.

From age to age a cloud of witnesses has proved the faithfulness of Him by whom through abounding grace they have been enabled to overcome by the blood of the Lamb, and, with a hope full of immortality, to finish their course & enter into rest. As every fresh evidence of the efficacy of this grace may be a means of encouragement to survivors, we are induced to record this brief testimony concerning one whose unobtrusive life of faith coincided with the declaration of the apostle "By the grace of God, I am what I am".

Our beloved friend Rhoda H. Taber was the daughter of Cornelius and Rhoda Howland, and was born in New Bedford on the 9th day of 1st Month 1796.

The child of pious parents, of her it may be said that she was brought up in the nurture and admonition of the Lord; and her after life exemplified the truth of the declaration, "Train up a child in the way he should go, and when he is old he will not depart from it". She was well endowed with natural gifts which were improved by the use of the means within her reach, and gradually yielding herself to the influences of the Holy Spirit, she became qualified for usefulness in the various stations in which she was placed, and was remarkable for fidelity to duty as it was made manifest to her.

During many years her aged mother's helpless condition made large demands upon the daughter's time and strength, and in these patient ministrations of watchful love and care, our dear friend received a discipline which prepared her for a wider sphere of usefulness. Quiet and gentle in her manners and domestic in her tastes and habits, she yet enjoyed the social circle, was cheerful and

and courteous in her intercourse with the friends, and expressed "hospitality without grudging"; and in this respect, we think it may be truly said of her, that she adorned the doctrine of God her Savior, in all things.

It was in the year 1845 that, after many baptisms and great inward conflict, she was made willing to acknowledge in the assemblies of the people, to the faithfulness of her covenant Lord. And great was the peace to her own soul which followed this act of dedication. In true humility and watchfulness she went on her way, and her ministry was acknowledged by her Monthly Meeting in 1846.

Although not called to labor extensively abroad, she was faithful in the exercise of her gift in her own and neighboring meetings.

Her ministry was sound and edifying; and being a diligent student of the Scriptures and careful to wait for the qualifying power of the Truth, she was enabled lucidly and persuasively to call upon all around her to "come, taste and see how good the Lord is"; and being favored to abide in Christ, the vine, and to receive nourishment from him, she bore, as upon a living branch, the evident fruits of the Spirit, even "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Her marriage with our friend William C. Taber took place in the year 1860, and in entering upon the enlarged sphere which thus extended before her, the Christian graces brought forth in hours of trial & seclusion, shone with increased lustre; & to the large family circle which now received her, she became an acknowledged comfort and blessing; and the various members thereof freely accorded to her worth that attention & deference which belonged to her position.

She was liberal in the use of the means at her disposal, freely bestowing it in charity, and her sympathy with the

afflicted and suffering led her to visit their dwellings not only to render material aid, but also to administer the consolations of the Gospel, according to the need of the visited and the ability given her. She was, indeed lovely in her life, a precious example of an humble self-renouncing Christian. Her gentle, kindly spirit retained no feelings of ill-will, but with her charity covered, as with a mantle, the failings of all around her. "She being dead yet speaketh". Her memory is precious to survivors; and in recalling the excellent traits of her character, we would revive the description given in the days of old. "Who can find a virtuous woman. for her price is far above rubies" "The heart of her husband doth safely trust in her. She will do him good and not evil all the days of her life. Strength and honor are her clothing and she shall rejoice in time to come." She openeth her mouth with wisdom and in her tongue is the law of kindness. She looketh well to the ways of her household and eateth not the bread of idleness

"She stretcheth forth her hands to the poor and reacheth forth her hands to the needy. Her children arise up and call her blessed, her husband also and he praiseth her

"Give her of the fruit of her hands, and let her own works praise her in the gates"

Thus usefully and peacefully her years passed on, although symptoms of serious disease gradually developed themselves She continued to attend all our religious meetings, and at the last one, but a few days before her death, she was engaged in earnest prayer, closing with the words, "Not unto us, O Lord, not unto us, but unto thy name, be all the praise"

Although her illness was brief, and the call unexpected, she

was found with her lamp trimmed and burning; and, spared from protracted bodily anguish, she gently bade farewell to earthly scenes and entered upon the joy of her Lord on the 29th of 12th month 1869 aged nearly Seventy Four years

Signed on behalf of New Bedford Monthly Meeting held 3d month 23d 1871.

Matthew Howland } Clerks
Anna C. Wood }

Testimony of Sidney Monthly Meeting of Friends
concerning Samuel Taylor

Although quite a number of years has elapsed since the decease of our beloved friend, yet we feel that something is due to his memory.

The subject of this memoir was the son of Elias & Mary Taylor and was born in Hallowell (now Augusta) on the 22d of 8th month 1769; he being about six years old at the death of his father. He continued to live with his widowed mother until he was ten years of age. At this age, on account of the limited circumstances of his mother, she found it necessary to place him out, & he went to live with a deacon of a church in Winthrop, where he continued about four years; during this time the religious instruction which he received partook much of formality & outward ceremonies, yet he believed they were well meant & from pious intentions; nevertheless the voice within striving with him for good was often heard but not heeded. At the close of this period he went again to live with his mother, where he remained; the older children having left to provide for themselves.

At this period having to contend with all the disadvantages of a new and sparsely settled country, his opportunities for education were very limited, having had but six weeks schooling during his minority. Like many others at this age of life, he pursued a course of vanity, though often arrested by the convicting power of Divine Grace and his mind brought into seriousness in view of the guilt already accumulated against him by disobedience to the reproofs of instruction. Several years of his early manhood passed away, in vain amusements in which both his mind and actions outlook largely until it pleased the Lord to arrest his wayward steps through the instrumentality of a highly gifted minister of the religious Society of Friends, who was commissioned to proclaim to him the acceptable year of the Lord and the day of vengeance of our God. And, then, in the day of God's power he was made willing under deep conviction for sin, to ask for mercy and what he should do to be saved. And in answer to his humble & earnest desire, thro' repentance and faith in the atoning Blood of our Lord Jesus Christ his sins were fully forgiven, and the straight & narrow way clearly pointed out for him to walk in. Not having yet united himself in membership with any denomination of professors, he attended the meetings of the different religious denominations & took an active part in their religious exercises especially in that of singing, until, on a certain occasion, his mind was arrested with the query, — whether spiritual worship was in reality rendered unto God, in the formal act of vocally singing in meeting; & he was brought to the acknowledgement that he could take no part or lot in the matter. Thus from time to time, as we believe, was his heart mercifully & tenderly instructed that "the kingdom of God is not meat and drink but righteousness & peace & joy in the Holy Ghost";

and that that worship which is acceptable to the Father of spirits must be performed in Spirit and in truth. He now felt he must bear the cross in order to be permitted to wear the crown. And as he was favored to hear the voice of the good Shepherd and strengthened to follow Him he was enabled to despise the shame cast upon him by that spirit which rules in the children of disobedience. And as his heart dwelt under the influence of the Holy Spirit with desires to embrace the truth as it is in Jesus Christ our Lord, and having examined the doctrines & principles of Friends and finding them so closely to accord with the convictions of his own mind, he applied for membership and was received about the year 1800.

There was no Friends' meeting nearer than six or seven miles, & between this and his residence a lake & river intervened which had to be crossed by means of a rude raft and batteau; yet he was enabled to attend nearly all, & very frequently his dear wife accompanied him carrying in her arms one of her children: and as he expressed, near the close of his life, he could now look back to those days with comfort (and satisfaction), believing the Lord had blessed him in his endeavors to perform what he conceived to be his duty in the attendance of all our meetings, so far as was in his power, both for worship and discipline. His gift in the ministry was acknowledged by Sidney Monthly Meeting in the year 1827, he having, for many years previous, labored in the exercise of his gift for the edification and comfort of the church.

He was sound in doctrine and careful to wait for Divine ability to proclaim the gospel of Christ; all his dependence being placed upon him who hath the Key of David, him that openeth & no man shutteth, and shutteth & no man openeth. And, as we believe, he was enabled, at seasons, largely to partake of the fresh

springs from the living fountain, he did as ability was given him, freely water the heritage of God. And it may be truly said of him that he was a peace maker in families and in the church & careful also to maintain the discipline of the society of which he was an exemplary member. Having been baptized into the living substance of things not seen, his mind was freed from types & ceremonies; and he often referred to the transfiguration of Christ upon the mount when Moses the representative of the law & Elias the representative of the ritual of water baptism were overshadowed by a cloud, & Christ alone left & a voice from the cloud said "This is my beloved Son, hear him".

He placed reliance for salvation upon no other name than the name of Jesus; and his supplications to the Father through his mediation were fervent and impressive. In his frequent references to Christ's sermon on the mount, he manifested great brokenness of spirit, pressing upon those who heard, the necessity of love one to another, not only to those who love us, but love to our enemies, in order to possess the spirit of Christ without which we are none of his.

He seemed not to be troubled with the vain philosophy of the world or the traditions of men, but believed that in Christ dwells the fulness of the Godhead bodily. The reverent manner in which he appeared in our religious meetings was very striking and often tended to inspire, in others, a like frame of mind and the pure oil was wont to flow as from vessel to vessel.

He was of a meek & humble spirit, taking no praise or honor to himself, but gave to God the praise for all the unmerited gifts conferred to him through the mercy of God in Christ Jesus.

His labors in the ministry were mostly within the limits of his

our Yearly Meeting. He twice Joined, visited some portion of New York Yearly Meeting, to the peace & comfort of his own mind & to the satisfaction of those among whom his lot was cast. The latter years of his life were mostly spent at home on account of the long continued illness of his beloved wife, - who for many years was severely afflicted with asthma - attending such meetings only in his vicinity as would afford him opportunity to return, after meeting, to his own home.

He was enabled to attend his own little meeting at Belgrade till within about two weeks of his death. His last sickness was attended with but little bodily suffering, & his mind was clear and tranquil.

About three days previous to his departure, calling one of his sons into his room being there alone, he said it was uncertain how soon he might be called away, & after expressing his wish that some small presents which he named might be given to a son who lived at a distance & to two distant orphan grand-children, he took a bible in his hand & turning to First Samuel, Second chapter, requested to have the first ten verses read at his funeral; saying, that but a few days previously he was reading it & that it had never before made so deep an impression upon his mind. The day before his death, he desired to be left much alone signifying he had better company than any earthly attendant, however good that company might be. His disease prevented much free utterance during the afternoon & night previous to his death. He was asked if he thought this was his last sickness. He said he thought it was adding that he was perfectly resigned, and was waiting the Master's call. It pleased the Lord to take him to himself on the morning of the 7th of fifth month 1856. without a struggle or a groan, aged 86 years 8 months & fifteen days: & thus, we believe, he was gathered into the heavenly garner "like as

a sheaf of corn cometh in in his season". His remains were interred in Friends' burial ground at Belgrade on the 9th & his funeral was attended by a large number of his friends and neighbors. The portion of Scripture which he had selected was read, bringing a sweet influence & lively exercise over the meeting

Signed on behalf & by direction of Sidney Monthly Meeting held at Fairfield 5th Mo. 18th 1871.

Isaac Winslow
Hannah R. Wing } Clerks

At Fairfield Quarterly Meeting of Friends held 5th Mo. 24th 1871. A Testimony of Sidney Monthly Meeting concerning our late beloved friend Samuel Taylor was, at this time, read and approved, and the clerks were directed to sign it on our behalf and forward it to the Meeting for Sufferings

Moses Bailey
Lavinia M. Briggs } Clerks

A Testimony of Providence Monthly Meeting of Friends, concerning Gilbert Congdon

"And I heard a voice from heaven saying unto me 'Write, Blessed are the dead who die in the Lord, from henceforth'; 'Yea', saith the Spirit, 'that they may rest from their labors; and their works do follow them'."

Our Lord's own words, this prophetic angelic message & the glorious view of the holy city vouchsafed to the beloved disciple, & by him transmitted to the church; for

all time, afford unspeakable comfort. Those who remain to mourn the loss of faithful servants who we reverently believe have entered upon a heavenly inheritance, may thus through the windows opened by the inspired apostle, catch a faint glimpse of the blessedness beyond.

Our beloved friend Gilbert Congdon, whose memory will long continue fresh and green among us, was born in Providence, on the 17th of 3d Month 1811. He was the youngest son of our venerable friends Jonathan and Elizabeth A. Congdon, who were concerned, by precept and example, to encourage in their children a love of virtue and obedience to the monitions of the Holy Spirit; and from memoranda which our dear friend has left, it appears that in very early life he was influenced by a spirit of earnest piety and an ever-increasing desire to grow into the likeness of our Holy Redeemer, accompanied with a humiliating sense of demerit & deficiency in those Christian attainments for which he so ardently longed.

It seemed, at times, a pleasure to recall the heavenly visitations of his childhood and the sweetness with which he was allured into the Shepherd's fold. With grateful emotions he would allude to the mercy extended in bringing him, at the early age of seventeen, to the feet of Jesus; when he was enabled to yield himself entirely into the care of his Almighty friend and to lay hold on those precious promises which had never failed him through many close provings.

Not soon after this surrender, he was impressed with the belief that he should, one day, be called to the ministry of the gospel.

But through diffidence and a fear of entering on so high a service without the proper qualification, he deferred, from time to time; & it was not until his fortieth year that his lips were opened in public testimony. He was appointed to the station of elder in the year 1850, which he filled to entire satisfaction; and he expressed to his

intimate friends that he thought his Divine Master had another work for him, and that he hoped to be resigned to his requirements. In 1857 he was recorded as a minister, in which capacity he labored acceptably within the limits of his own and other Yearly Meetings.

From youth it appears to have been his practice to rise early that he might secure time for retirement & reading the Scriptures before commencing the duties of the day, - to which duties he addressed himself under a feeling of responsibility to God and man, seeking in all his business transactions to uphold a pure standard for integrity and truth. During our late national conflict, so uncompromising was his fidelity to the peaceable principles of the gospel, that he invariably refused & frequently at large pecuniary sacrifice to furnish material for the manufacture of weapons to be used in destroying the lives of his fellow men.

The call of the oppressed and suffering always found in his heart a ready response, and his worldly means were liberally bestowed for their relief. Often was he heard to express the satisfaction it afforded him thus to contribute to the wants of the needy; and many remember, with grateful emotion, his thoughtful attention to their temporal needs & his words of tender sympathy and encouragement in seasons of affliction, pointing them to the one Source whence he had derived support, as wave after wave of bereavement & sorrow had passed over him.

In 1842 he was married to Mary R. Hopkins who died in the year 1854. In 1856 his second marriage occurred with Elizabeth A. Cremeans, of Virginia, whose death took place in 1866.

His three cherished ones with whom he had taken sweet counsel were thus removed from the family circle, and the cares which had been shared by them devolved entirely upon him, he was

accustomed to bring every need to the throne of grace and present it with humble confidence that he who careth for the sparrows will much more care for His dependent children. One of His favorite texts was Phil. IV. 6. "Be careful for nothing, but, in everything, by prayer & supplication, with thanksgiving, let your requests be made known unto God"

In 1870. he was married to our friend Ella L. Smith, of Philadelphia who survives Him.

While a delicate nervous organization rendered him peculiarly sensitive to mental or physical suffering, he realized the blessing of being enabled to draw largely from the springs of Heavenly consolation and to refer all the events of the Christian's life, whether prosperous or seemingly adverse, to the unerring counsels of His Heavenly Guide.

Infinite mercy and goodness, as displayed in the provision of a Mediator and his all-atoning sacrifice, in contrast with human frailty, was a theme upon which he frequently dwelt with great earnestness, both in public & private; & His life was regarded by those most intimately acquainted with him, as a striking exemplification of that deepening in the root, that growth in grace which it was his prayerful concern to encourage in others. Far above any temporal consideration, his chief desire, under all circumstances, was for the extension of the dear Redeemer's kingdom in his own heart and in the hearts of others. The last effort of his pen was to sign a communication to His own Monthly Meeting, dictated from His dying bed, with this conclusion. "May every living member of our little section of the church grow in grace & in the knowledge of our Lord and Savior Jesus Christ."

His evening sacrifice, the visit to North Carolina, was a strong test of faith and love; but, true to what he believed to be the call of His Divine Master, he yielded in cheerful obedience,

and the retrospect of that offering afforded him sweet peace.

The tranquility of the one day of health granted him on his return home gave ample evidence of a heart at rest in the love of Jesus. His illness of three weeks was borne with composure & resignation; and, although not apprehended to be fatal, his expressions had uniformly the weight and solemnity of one about to be unclothed of mortality; and he spoke of the issue as in the Lord's hand, saying, "All will be well". Very frequently by the words of the Psalmist from from his lips, "I have trusted in thy mercy, my heart shall rejoice in thy salvation."

He died on the 9th of 12th mo. 1870, leaving to his bereaved family and friends the consoling assurance that he was prepared to hear the gracious language, "Blessed are those servants whom the Lord, when he cometh, shall find watching".

Signed on behalf and by direction of Providence Monthly Meeting held 4th Month 24th 1872

Thomas E. Steere } Clerks
Gertrude H. Cartland }

At Rhode Island Quarterly Meeting of Friends held at East Greenwich 2d of 5th mo. 1872.

A testimony from Providence Monthly Meeting, concerning our late beloved friend Gilbert Congdon was read; & being approved by this meeting it is directed to be forwarded to the Meeting for Sufferings

Gideon C Smith } Clerks
Mary A. Smith }

Testimony of New Bedford Monthly Meeting
concerning Susan Howland

As, one after another, the faithful
followers of the Lamb are called to come up higher, and are
received into the church triumphant, the militant church
responds by an acknowledgement of its loss, and calls upon
its members to double their diligence in the accomplishment
of their appointed work on earth.

As the account goes up to our Yearly Meeting of the decease of our
beloved friend Susan Howland, we are reminded of the words of the Psalmist
in connection with her experience, "I was glad when they said unto me let
us go into the House of the Lord", and of the prophet Isaiah when
giving the invitation, "Come ye and let us go up to the mountain of the
Lord, to the House of the God of Jacob and He will teach us of His ways, &
we will walk in His paths" Now a few among us can bear testimony to
her love for her friends, and her deep and abiding interest & faithful
participation in the deliberations and labors of our annual assem-
blies in which she was called to act as assistant clerk and clerk
during many years.

She was the daughter of Cornelius & Rhoda Howland
and was born in New Bedford 11th. Mo. 16th. 1791. The child of pious
parents, her religious training brought forth early fruit; and, in
later life she was often heard to speak of the religious impressions
received, while seated on her father's knee; she listened to the read-
ing of the Bible and learned to love her Father in Heaven, who
visited her young heart with the day-spring from on high.

Thus was she tenderly nurtured in early youth among loving
relatives and friends until her marriage with the late George
Howland, when little more than eighteen years of age.

Her first appearance in the ministry was in 1813: but her health being delicate and her family cares and duties pressing & imperative, her labors in the gospel were principally confined for some years to her own meeting and neighborhood. She was recorded a minister in 1822.

From this time as opportunity offered and her health permitted she was diligent in her attention to the calls of apprehended duty in visiting meetings and families, being mindful also to entertain strangers and to exercise without grudging, the hospitality of her comfortable home. Her disposition was eminently social, affectionate and sympathizing; and her interest in all that concerned the welfare of those with whom her lot was cast was very endearing. Of her it might truly be said, as formerly of a minister of the church at Cenchrea, "She was a succorer of many". For the delicate & often trying service of visiting families she was specially gifted, & in this field of labor she was largely exercised, both in her native land & abroad.

Her diligence in this work and her qualifications for it called forth the wondering admiration of those who witnessed it, while her sympathetic nature and gentle spirit gave her sweet access to the hearts of the wounded and sorrowing. She was a frequent and welcome visitor to the chamber of sickness & suffering. Possessed of a ready sympathy with the afflicted, and dwelling near to the Source of all true consolation and hope, she was enabled to soothe the pains of the body and to lead the troubled soul to that Savior in whom, alone, it could find assurance and peace.

In the year 1848. She laid before this meeting a prospect which had been with her for many years, of a visit to Friends in England, Scotland & Ireland. To her great joy and comfort her husband united with her therein, & joint certificates of the unity of their friends were furnished them.

She embarked in the 8th month 1848, and after a solemn parting with a large company of Friends and relatives who went with them to the Ship they were favored with a prosperous voyage, & a kind reception in a foreign land.

During this visit they attended London & Dublin Yearly Meetings, and most of the meetings of Friends in the United Kingdom.

Returning the following year, our dear friend was much engaged in religious service in this (and other Yearly Meetings in this country & Canada. In the 5th Mo. 1852 George Howland was removed by death and in him our dear friend lost a judicious counselor & an efficient helper in her Christian labors. His fidelity to and participation in the work of the Lord was greatly blessed to him; calling him away from worldly cares and pursuits, and tending to draw his affections heavenward; so that when summoned to leave his beloved family and his earthly possessions it was with the testimony that his most valued treasure was in heaven, and with an assured hope, through pardoning mercy, of an abundant entrance into the kingdom of our Lord Jesus Christ.

Although thus deprived of her chief outward stay, other helpers were raised up for her, in the work to which she was called in the gospel, and that work was not long interrupted

In the year 1856. she was again set at liberty to visit Europe; and found in her sister Lydia Congdon a most efficient, sympathizing and faithful companion. During this absence, continued through three years, Susan Howland visited every meeting and nearly every family of Friends in England and Scotland, extensively in Ireland, and the Friends in France & Germany. The result of these arduous labors will only be known in eternity. Her record is on high. Numerous testimonials have been furnished to the power of that "grace" which made her what she was, and "which was not bestowed in vain".

The friendships formed during these visits were numerous & lasting,

giving rise to a very extensive correspondence maintained through succeeding years to her great enjoyment and comfort. When favored to return in 6th month 1859, to the bosom of her family and friends, her peace did flow as a river. Her home, her children, the beauties of the natural world, the dew of heaven and the fatness of the earth, all seemed given her anew to enjoy, to the uttermost; and she realized the fulfilment of the promise of the hundred fold to those who leave all to follow Christ. In various religious labors, in social visits to her children, in their widely scattered homes where her numerous descendants, so dear to her heart's best affections gathered about her in loving welcome; in renewing the intercourse with loved ones of her own and other Yearly Meetings; in visiting the sick & afflicted, & in dispensing with liberal hand, the hospitalities & charities of her own home, were passed the remaining years of her earthly pilgrimage.

Her last splendid religious engagement was visiting the Quarterly Meetings belonging to her own Yearly Meeting; and before this was fully completed, there were indications of the decline of powers which had been somewhat overtasked in her earnestness to finish her "day's work in the day time". She gradually withdrew from the field of public labor; and although giving many satisfactory evidences that while her flesh and her heart were failing God was the strength of her heart and her portion forever, her voice so often lifted up in the assemblies of the people for counsel, encouragement & consolation was heard no longer from the accustomed place, and her supplications to the throne of grace, earnestly pleading for a blessing on the church, her friends and her family ascended only from the closet, yet heard & known of him whose covenant is with the night as with the day.

After about two years of seclusion in her own home, she was

most gently released from the shackles of mortality, on the 19th day of 1st mo. 1872, and her ransomed spirit joined the blood-bought throng in Heaven.

May those who are left a little longer to labor and to wait, be encouraged by her example of single-hearted consecration to the service of the Savior whom she loved & in whom she trusted, and who fulfilled his promises most richly in her experience "The work of righteousness shall be peace (and the effect of righteousness, quietness (and assurance forever"

Signed on behalf of New Bedford Monthly Meeting held 3rd mo. 28th 1872.

Matthew Howland } Clerks
Anna G. Wood }

At Sandwich Quarterly Meeting of Friends held at New Bedford 4th month 4th 1872, A Testimony from New Bedford Monthly Meeting, concerning our beloved friend Susan Howland, deceased, was read and approved; which the clerks were directed to sign & forward to the Meeting for Sufferings

Charles R. Tucker }
Rachel S. Howland } Clerks

A testimony of Seabrook Monthly Meeting, concerning Elizabeth Gove, deceased.

"The memory of the just is blessed:" and we believe it due to the memory of this dear one and to the cause she so loved and honored, to preserve a brief memorial of her self-denying life and labors in the service of her God and Master.

Elizabeth Gove was born in North Berwick, Maine, 28th of 5th Mo. 1796. and was the youngest of thirteen children. Her parents, Winthrop and Susanna Morrell, were members of our religious Society and endeavored to bring up their large family in the

simplicity which accords with our Christian profession. The home of our dear friend was in a sparsely settled neighborhood where there were but few literary advantages; but improving all that were available, with the wholesome training in that Christian home she was fitted for the practical duties and responsibilities of life.

She is described by those who knew her in early life, as a bright cheerful companion; and as her intellectual powers were brought under the sanctifying influence of Divine Grace, & her heart yielded to the refining operations of the Holy Spirit, she came forth in her renewed nature, bearing the impress of the Master's image. In the year 1817 she was married to our friend Edward Cove of Seabrook, N. H. and became a member of this Monthly Meeting, continuing to reside here the remainder of her life. In the year 1820, in the 24th year of her age, she first appeared in the public ministry; and in her journal, we find the following entry written a year later. "It is twelve months to day since I first opened my mouth in public, which was in our Quarterly Meeting at Salem. O the exercises that attended my mind at that time may be much better felt than expressed. After many severe conflicts in the early part of the public meeting, I was made willing to throw myself into the hands of a merciful God and opened my mouth in this wise, As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me; with a few comments. Although my public communications have been very small, my private exercises have been many: yet I have abundant cause to bless the Hand that deals them out to me, & should I be spared another year, may I through Divine assistance make better improvement than I have in the past." The gift conferred on her by the great Head of the church was acknowledged by her friends, & in the year

1832 She was recorded a minister of the gospel. Her ministry was sound, clear and edifying, bearing undoubted evidence of the unction of the Holy Spirit; and in her daily life and conversation, it was evident that she was living the life that is hid with Christ in God.

Her services in the ministry were confined within the limits of our own Yearly Meeting, and her heart was also often drawn in Christian love to many beyond the bounds of our own society.

She visited the States prison at Charlestown Mass., the house of correction at South Boston, and other reformatory institutions, carrying to hearts burdened with sin and sorrow the glad message of a Savior's love, and beseeching them in Christ's stead, to be reconciled to God.

Her ministrations of love were peculiarly acceptable at the bedside of the sick and dying, where the winning sweetness of her manner & the tender sympathy of her loving heart enabled her to minister to the comfort of the body and to the spirit's need. Her conscientious discharge of all duties, her love, charity and tender regard for others, her deep Christian humility, combined with true self-respect, made her influence very powerful for good among all classes and sects.

She was a faithful and affectionate wife, a true helpmeet in the highest sense of the word, and to her children and grandchildren, she was all that is implied in the sacred name of mother.

After a long and painful illness, which she bore with wonderful patience and resignation, she passed away from earth, on the 29th of 4th Mo. 1873, in the 77th year of her age enjoying the blessed hope of a glorious immortality.

Could this dear one, whose character we have so briefly traced, be permitted now to address us would not her language be, "Not unto me, not unto me, but unto God alone belongeth all the praise"

May the remembrance of her loving Christ-like spirit be an incentive

to all who felt the power of its influence to follow her as she in all humility followed Christ.

Signed by direction and on behalf of Seabrook Monthly of Friends held at Amesbury 6th of 5th Mo. 1874.

Daniel Bude } Clerks
Mary Alice Brown }

At Salem Quarterly Meeting of Friends held at Amesbury 5th Mo. 23d 1874

A Testimony of Seabrook Monthly Meeting concerning our late beloved friend Elizabeth Eve was read in this meeting, and being approved, was directed to be forwarded to the Representative Meeting.

William C. Nichols } Clerks
Mary Alice Brown }